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The
CHRISTIAN CENTURY
Published Weekly

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Is Delaware Evaporating?
An Editorial

Justice for the Chinese
By Oswald Garrison Villard

Now or Never for the Church
By George Lawrence Parker

Begin on the Parish Level
By Charles Leslie Venable

The Camel's Nose - Plus!
An Editorial

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In This Issue

OSWALD GARRISON VILLARD

has been a "crusading editor" of liberal papers for almost a half-century. The story of many of his experiences as editor and proprietor of the *New York Evening Post* and the *Nation* has been told in his autobiography, *Fighting Years,* published in 1939. Soon after the outbreak of the Second World War Mr. Villard began to contribute regularly to The Christian Century. His articles appear at bi-weekly intervals.

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is minister of the First Parish (Unitarian), Duxbury, Mass. He has served as minister of Unitarian churches in Newton Center, Mass., Toledo, Ohio, and Keene, N. H. For three years before the First World War he was pastor of the British-American Congregational Church in St. Petersburg (Leningrad), Russia. In a personal note Dr. Parker says that at his home in Carver, Mass., he "adds 'small farming' to his other interests."

Coming

The series of articles commenting on the E. Stanley Jones proposal for a church federal union is drawing to a close. After it is concluded Dr. Jones will contribute another article summarizing the series and commenting on it. . . . Kirby Page, having just visited all the Japanese relocation centers, has certain recommendations to make. They will be presented in a forthcoming article.

The CHRISTIAN CENTURY

May 26, 1943

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Calendar of Coming Events

May 24-27. Central Pennsylvania Synod, United Lutheran Church, Harrisburg, Pa.
May 24-28. National Conference of Social Work, Cleveland, O.
May 25, 26. Illinois Christian Missionary Society District Convention, Champaign-Urbana.
May 25, 26. Protestant Episcopal Diocese of Harrisburg, Pa.
May 25-27. Church Conference of Social Work, Cleveland, O.
May 25-28. Nebraska Methodist Summer School of Ministerial Training, Lincoln.
May 26. United Presbyterian Church of North America, General Assembly, New Wilmington, Pa.
May 27. Presbyterian Church in the United States, General Assembly, Montreat, N. C.
May 27. Presbyterian Church in the U. S. A., Detroit, Mich.
May 30. Memorial Day.
May 31-June 4. Georgia Methodist Pastors' School, Macon.
May 31-June 5. Biloxi Methodist Pastors' School, Jackson, Miss.
May 31-June 5. North Carolina Methodist Pastors' School, Greensboro.
May 31-June 11. Southwestern University Methodist Pastors' School, Georgetown, Tex.
June 2. Clarion Baptist Association, Kitanning, Pa.
June 2-6. New England Southern Methodist Conference, Providence, R. I.
June 2-16. Free Methodist Church of North America, General Conference, Greenville, Ill.
June 2-July 14. Lisle Fellowship Conference, Lisle, N. Y.
June 3. Reformed Church in America General Synod, Buck Hill Falls, Pa.
June 3, 4. Pittsburgh Baptist Association, Carnegie, Pa.
June 3, 4. Beaver Baptist Association, New Castle, Pa.
June 5-12. Presbyterian Work Conference, Camp Kent, Cal.
June 6-12. Catholic Institute on Industry, Washington, D. C.
June 7-12. Louisiana Methodist Pastors' School, Lafayette, La.
June 7-12. Missouri Methodist Pastors' School, Fayette, Mo.
June 8. Riverside Baptist Association, Ridley Park, Pa.
June 8, 9. Central Union Baptist Association, Phoenixville, Pa.
June 8-17. Institute of International Relations, Wichita, Kan.
June 8-17. Gulfside Methodist Summer School of Ministerial Training, Waveland, Miss.
June 9. General Commission on Army and Navy Chaplains, Washington, D. C.
June 9. Wyoming State Methodist Conference, Sheridan.
June 9. Pacific Northwest Methodist Conference, Chehalis, Wash.
June 9. Iowa-Des Moines Methodist Conference, Des Moines.
June 9. Michigan Methodist Conference, Benton Harbor.
June 9. Wyoming State Methodist Conference, Sheridan.
June 9. California Methodist Conference, Stockton.
June 9. Northwest Indiana Methodist Conference, South Bend.
June 9. Florida Methodist Conference, Lakeland.
June 10. Tioga Baptist Association, Mansfield, Pa.
June 10, 11. Bradford Baptist Association, LeRoy, Pa.
June 12-19. Presbyterian Work Conference, Labor Temple, New York.
June 14-17. Eastern Pennsylvania Baptist House Party, Beaver College, Jenkintown.
June 14-18. Annual Bible Conference, Wheaton College, Wheaton, Ill.
June 14-18. New York Methodist Summer School of Ministerial Training, Carmel.
June 14-18. Southern Illinois Methodist Summer School of Ministerial Training, Lebanon.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PERHAPS it is true that the current conference in Washington was planned to frighten the Japanese and put heart in the Chinese. The fact that Mr. Churchill brought with him his three top-ranking commanders from India, and that Mr. Roosevelt brought General Stilwell and General Chennault into the deliberations, was carefully called to Tokyo's attention. So was the change in the strategic situation on the Burma front brought about by the opening of the Mediterranean supply line. However, the attack on Attu island in the western Aleutians will undoubtedly do more to scare the Japanese than any parley of Allied strategists, no matter how elaborately staged. American possession of Attu will really bring Japan itself within range. From Attu to Paramushiro, the northernmost base in the Japanese Kurile islands, is only 750 miles. From Attu to Ominato, the northernmost base on Honshu, the chief Japanese island—on which are Tokyo, Kobe, Osaka and all the rest of the empire's industrial centers—is only 1,680 miles. Compare this with the 2,400 miles from the American bases in New Caledonia or Australia to Truk, the Japanese base in the Carolines, which is itself 2,100 miles from Tokyo. From Attu the American airforces can certainly bomb much of Japan at will, and it is not inconceivable that an amphibian attack to fight its way step by step down the ladder of the Japanese islands will be preferred by Allied strategists to the long step-by-step climbing up the ladder from New Guinea and the Solomons. When the Americans take Attu they will be a lot farther on their way toward Tokyo than they are at Tulagi or Guadalcanal.

The Attack On Attu

Organize Church Aid For Europe

EVIDENCE that the Protestant churches do not intend to abdicate their obligations to aid in the relief of suffering in Europe is contained in the recent statement of the Church Committee on Overseas Relief and Reconstruction. This committee, of which Dr. Leslie B. Moss is director, represents both the Federal Council of Churches and the Foreign Missions Conference of North America. It therefore speaks for more than three score denominations. Constituting the most impressive alignment for united action that American Protestantism has achieved in a long time, its emergence at this time provides a sufficient answer to those who delight to expand upon what they call "Protestant anarchy." The new committee will continue the activities of the Committee on Foreign Relief Appeals in the Churches, which has coordinated the overseas relief work of more than twenty Protestant denominations since the outbreak of the war. It will also, according to the statement just issued, provide a common meeting ground on which the desire of the American churches to aid and the requests of the European churches for assistance can be brought together. In its recent statement, the new committee recognizes that the magnitude of the need for food, clothing and medicine is so great that it can be adequately met only by governmental action. It affirms its readiness to cooperate with government so far as it can, but it rejects the idea that such cooperation discharges the church's obligations. The most significant sentence in its whole statement reads: "The church will claim its timeless right to translate the mercy of God into deeds of resuscitation for the body and spirit of a sorely wounded humanity." Well said! Why not begin at once by providing food for the starving children of Europe?

Congress Pushes Reciprocal Trade Pacts Forward

HAVING HEARD itself denounced as an irresponsible and isolationist body ready to betray world peace at the slightest chance to gain a partisan advantage, the House of Representatives last week confounded its critics by acting on the renewal of the reciprocal trade treaties in a spirit of the highest statesmanship. The vote by which the authority to negotiate such treaties was extended was 342 to 65. All the amendments by which it had been predicted that the Republicans would scuttle the pacts were voted down, save one which barred international cartels from obtaining undue benefits. The only

point at which Secretary Hull did not get exactly what he asked was in the renewal of his power for two rather than three years. Considered from a purely economic standpoint, it can be reasonably argued that the importance of these trade pacts has been exaggerated. So far, at least, they have not registered very heavily in changing the proportions of American trade. Even from the standpoint of international policy, they are by no means the guarantee of freer world trade after the war that some of their supporters have asserted. Judging by recent demands from certain British industrial bodies there is at least as much threat to freer postwar trade from that source as from a high American tariff. But the reciprocal trade pacts have taken on a symbolic importance, so that by voting as it did, with all party lines transcended, the House has proved its intention of dealing with postwar issues both generously and with international welfare as its aim. We believe that the Senate will act on these pacts in the same spirit. It is true that Congress is increasingly critical of the administrative branch of the government, and well that this is so, for the administrative branch has been running too long without check from the legislative. But it is not true that Congress is blindly obstructive. The House vote on the trade pacts should bury that canard.

German Bishops Protest Nazi Treatment of Catholics

JUST NOW released by the Office of War Information, the "petition" of the German Roman Catholic bishops, authorized by the Fulda conference and issued last December, not only "begs and conjures the government of the Reich to give directions to have an end finally put to the measures hostile to the church in this solemn hour when it is important to collect all strength for the welfare of the fatherland," but presents a bill of particulars concerning the grievances which they desire to have redressed. The protest is justifiable and the grievances are genuine. They include the expulsion of priests and members of religious orders from certain areas, the confiscation of endowments and the secularization of church property, the looting and desecration of churches and, in general, the suppression of the rights of the church and of "the free practice of the religion of Catholic Christians" —all this in the "territories that recently have come to Germany" (certainly a mild term for the sort of occupation that has been practiced). The result of this hostility to the Catholic Church is that "around Germany, in all the occupied territories, a rampart of bitterness and enmity is being erected." Strongly as one must sympathize with the indictment of the nazi policy toward the church, two features of it are shocking: first, the absence of any expressed concern for the inhumanities that have been practiced by the German "master race" and, indeed, the implication that German Catholics in occupied lands ought to have special consideration because of their persistent Germanness; second, the apparent complete indifference to religious liberty for any except Roman Catholics. The entire document is a plea for the rights of the Roman Catholic Church and for such an ending of measures prejudicial to Catholic interests that the entire strength of the German people may be united against the enemies of the nazi Reich. The OWI may derive comfort from that but we doubt whether the American people will.

Broadcasters Throw Down Gage of Battle

STORMY DAYS are again in prospect for the National Association of Broadcasters. At its recent meeting in Chicago this body, which controls the programs on all the national networks, passed a resolution which would bar labor unions, cooperatives and other non-profit organizations from the air. Its point was that solicitations of membership in organizations should not be allowed on the air. Of course an exception was made in the case of "commercial services such as an insurance plan . . . or for membership in the American Red Cross," but every other kind of membership body was denied broadcasting facilities. That means that labor unions or cooperatives can neither expect to be given their share of time on sustaining programs nor can they buy the means to place their claims before the public through this medium. Naturally they will not submit to this dictum without a fight. The N.A.B. has probably not forgotten that the chains were forced to retreat last fall when they first banned the cooperatives from the network programs. They must be expecting to renew the struggle, although what fresh reason they have to hope for a victory this time is not apparent. Perhaps this latest action does not indicate a new accession of strength, but rather an unrepentant attitude on the part of the men who are in positions of power in the industry. They would be well advised to listen to *Variety*, the trade organ of the "amusement business," which calls upon them to rescind their blanket interdict and to resort instead to their own powers of discrimination between offerings. Certainly neither the welfare of the radio industry nor the public interest is served by a renewal of the battle by which the co-ops forced the revision of broadcasting policy last fall.

Catholic Directory Reveals Gain

IN THE MORNING when the shadow of the Woolworth building reaches far down the westward side of lower Manhattan, it traverses almost the length of Barclay street with its double row of stores selling Catholic books and church goods. From one of these, prosperous P. J. Kenedy and Sons, last week came the release of the 1943 figures for the Catholic census. They showed that in 1942 Roman Catholics in the United States, Alaska and Hawaii numbered 22,945,247. This was a gain of 389,005, or nearly 2 per cent, over the figure reported for 1941. About 20 per cent of this gain is represented in the 86,905 total of conversions, the largest in the history of the church in the United States. The compiler of these figures estimates that three out of ten men in the armed forces of the United States are Catholics. All this is impressive but it will bear closer examination. While the strength of the Roman Catholic Church is not to be discounted, its figures require careful handling. This is shown by the fact that 39 out of the 117 dioceses reported exactly

the same figures for 1942 as for the previous year. This simply means that no census was taken in those dioceses, which included some of the more substantial. Even those which did report increases or decreases depend upon the officiary of the church for their accuracy. In this respect Catholic statistics do not differ from those of the Protestant churches. That is one reason why one may be sure that they are generously padded.

When the Heroes Come Home

REFLECTIVE churchmen must have read with apprehension reports which came out of Detroit last week. There the psychiatrists of the nation heard army and navy doctors tell their annual convention what the war has done to men in service, and particularly to the men who were in action on New Guinea and Guadalcanal. Even from the abridged accounts carried by the Associated Press it is evident that the American troops who have been in action in the south Pacific have passed through an experience which has had devastating psychological effects such as the nation had not begun to imagine. The medical men who have had to care for these veterans of jungle warfare tell of airmen mentally unbalanced by the tasks assigned them of strafing defenseless ground troops. They tell of soldiers, specially chosen and toughened for these campaigns, behaving like madmen on the hospital ships bringing them back to this country. After six months of complete rest, the doctors say, some of these may again be fit for limited military duty. "But," according to the A.P., "it is now considered doubtful that any of them can go back into the kind of action they faced." Heroes returning from the front didn't want to talk much after the last war. Apparently those returning from this war *can't* talk much; that way madness lies. All of which would seem to mean that the churches, in preparing to serve the men who come back from this conflict, must get ready to deal with men suffering from deep psychic wounds. What will be their attitude toward the society which has called on them to undergo these wounds? This is only one aspect of the problem which will confront the postwar ministry of the church. But it is one of the most difficult and imperative aspects.

Vichy French Bankers Play for Profits

CORRESPONDENCE in the *Christian Science Monitor* tells the story of a slick scheme by which certain French bankers connected more or less directly with the Vichy regime have planned to turn the American occupation of North Africa to their personal financial profit even though it was a threat to their political hopes. The details are too complex to report in full but, briefly, the idea was to ship French francs (worth 100 to the dollar in France) to North Africa, where American authorities had pegged the exchange first at 75 and then at 50 francs to the dollar. Buying dollars at the latter rate would produce a quick and easy profit of 100 per cent. Bundles and bales of French banknotes, running into billions of francs, are said to have been shipped even in advance of the invasion. Somebody knew, or suspected, it was coming. And somebody who could have stopped them—for the nazi control over the shipment of currency out of an occupied country is very strict—thought it worth while to let them go through. Financial tricksters who were on the North African end of the deal tried to have additional American dollar credits extended in order to supplement the local supply of dollars which, while sufficient for legitimate business, was not adequate for their purposes. American authorities checked this, and it is probable that the success of the *coup* will be frustrated by forbidding the export of "invasion dollars" from North Africa. The episode must come pretty close to establishing a new record low in financial morality. It should serve as a reminder, however, of the way in which financial buzzards always hover over a battlefield.

The Camel's Nose--Plus

LAST WEEK we discussed here the danger involved in any formal acceptance by the churches of the navy's project to take a hand in the education of Christian ministers. The fact that the project applies only to candidates for the chaplaincy is irrelevant. Chaplains are Christian ministers, representatives of the churches, sponsored by the churches and, theoretically at least, responsible to the churches. (We say "theoretically" responsible because the responsibility of a chaplain to his church is practically superseded by his military status from which he derives his rank, pay and allowances.) It was pointed out that the navy's project for the selection and education of chaplains is a unilateral project. The churches and seminaries were strongly urged not to take any action which would make it appear as a bilateral and reciprocal arrangement.

This was as far as our discussion went. We accepted for the moment (but for the moment only) the representation made by Professor H. P. Van Dusen that the plan involved no features which the churches or seminaries should regard as objectionable. Now, however, the plan itself must be examined to determine whether this representation is correct. In our judgment, it is not correct. On the contrary, the churches and seminaries have reason for profound disquiet over the prospect that the navy—that is, the political state—is assuming the responsibility and the initiative in the selection and education of at least a portion of the candidates for the Christian ministry.

There can be no question that the navy's project represents a daring departure from the established relation of church and state. The restraint which holds its initial bad effects to a minimum will tend to be thrown off as time goes on, and a further development of government interest in the seminaries and of constraint, if not control, over them will be hardly short of inevitable. The plan will produce an unwholesome psychological situation in the seminaries. Its effect upon the parish ministry of the churches will be invidious and harmful. At the outset, the navy shrewdly provides that the curriculum which

it proposes to adopt for pre-seminary education shall conform to the standards for admission to the seminaries, and this is urged as a reason why they need have no hesitation in collaborating with the government. But there is no guarantee that this conformity will continue beyond the initial stage of the collaboration—and in the nature of the case there can be no such guarantee.

With the plan once established, it will be easy to take further steps designed to produce better "officer material" (the term by which the navy describes its candidates for the chaplaincy). Such steps as the following can be envisaged: changes in the seminary's curriculum in line with the navy's demands, the extension of "military discipline" (which the plan now explicitly provides for) to include actual military training, the addition of experienced chaplains and/or other military officers to the faculty, and eventually the appropriation of a government subsidy direct to the seminary in compensation for the service which the tuition of the chaplaincy students (as of all students) does not cover. Such changes as these in the initial scheme can then be resisted only by radical action which it will be practically impossible for the seminaries to take. The churches will wake up to the fact that by getting his nose under the tent the camel has now got his ears and his shoulders in. The state will then be in a position to mold, if not to dictate, the education of the Christian ministry.

No doubt the army also will adopt the navy's project for the education of its chaplains. The huge military force which, in all likelihood, we are destined to have for an indefinite future, will call for a large contingent of chaplains. Any attempt to visualize the student body of a seminary under these conditions must evoke grave misgivings. There will exist in the seminaries a substantial military caste, uniformed and under military discipline. The military officer who is to administer "military discipline" will be *ipso facto* a figure in the administration of the seminary—even as the former ROTC drillmaster had his place in the college faculty.

It will be no easy matter to maintain psychological unity in a student body composed of candidates for the military chaplaincy and candidates for the civilian ministry. The prospect of rank, pay and allowances for the chaplain can hardly fail to affect the morale and idealism of candidates for the parish ministry. It has already affected the parish ministry since the war began. Looked at narrowly, the disparity—especially of "pay"—might produce some salutary effects in the parishes! But viewed broadly, it spells a serious weakening of the parish ministry upon which the efficiency and vitality of the churches depend.

This unwholesome condition in the seminary will be accentuated by the continued operation of 'teen age conscription which is already draining off prospective candidates for the ministry. Its effect will be to decrease the proportion of civilian students in the seminary as compared with the number of chaplaincy students. The Catholic Church has a system to protect itself against this diversion under the draft law. Its candidates for the priesthood are selected long before they are 18 years of age. But Protestantism has no protection. It sees its potential candidates for the civilian ministry taken at the end of high school into the army and navy, while the military authorities step in to select chaplaincy candidates from these youthful conscripts and to assign them to the seminaries for a theological education. It is obvious that the operation of this plan tends strongly to the militarization of the seminaries and leads inevitably to a progressive increase of government dictation at the cost of the independence of the churches.

The navy's plan provides for the "acceleration" of the course of study for the chaplaincy students by reducing the regular three year course to two years. This may satisfy the navy's conception of the training requisite for a chaplaincy commission, but does it satisfy the conception of the churches and seminary authorities as to the training requisite for the church's ministry? True, the navy does not say that there may not be a regular three year course in the seminary running parallel with the chaplaincy's "accelerated" course. But it stipulates that the shorter course shall lead to the B. D. degree, or its equivalent. Is it not inevitable that the shorter course will displace the longer one for the civilian students as well as for the chaplaincy students?

We do not believe that the churches want this to happen. The equipment of the present seminary graduate is none too adequate—to put it mildly—for the high calling of the Christian ministry. To reduce this equipment, under the euphemism of "acceleration," in conformity with the standards set up by the navy, that is, by the state, implies a subserviency to the state which refutes Dr. Van Dusen's claim that the scheme leaves the autonomy of the churches unimpaired.

The state could not touch the church on a more sensitive nerve. The training of its ministry is of the very essence of its independence. The churches have already yielded more than they know to the subtle clutch of political totalitarianism. We referred above to the navy's scheme as the camel's nose. But in strict accuracy this is not the camel's nose; it is more of him than that. The camel has had his nose under the church's tent for a long time in the collaboration of the churches in the military chaplaincy. Had there been no such sharing with the state in the appointment of Christian ministers to a status in the government where they were officers of the armed forces, commissioned, uniformed and paid by the state, and in only the most tenuous sense responsible to the church, the navy would not have dared to project its present plan. It is not opportune to discuss this prior question while the war is on, and it need not be pressed in connection with the churches' resistance to the present scheme. But it is well to be reminded that the logic of this long tolerated union of church and state now makes opposition to its further development difficult.

What, then, can the churches do? On page 639 of this issue, appears a resolution adopted by the western section of the American Association of Theological Seminaries which, we believe, points the way out of the predicament in which the navy's project places the seminaries. Reducing this resolution to a single sentence, it proposes that the churches do for themselves, independently, what the navy's effrontery proposes to do. But they cannot do this without securing a change in the interpretation of the law.

Specifically, this resolution proposes that the draft law

be amended so as to allow any 18-year-old draftee, at his request, to be classified as a pre-theological student with the exemption now accorded to advanced theological students. This proposal is safeguarded by requiring the proper credentials of church, college and seminary certifying his qualifications and good faith. The Christian Century opposed the provision in the draft law which exempts ministers and theological students. We believe, and we so argued, that they should have been *deferred,* if at all, on individual grounds, rather than *exempted* as a class. But the law is the law, procured under the strong influence of the Catholic hierarchy at the expense of Protestantism.

Accepting the law as it is, however, we believe the churches should get behind the proposal of the western seminaries and press it upon the authorities of the Selective Service system. If their petition is granted, the seminaries would then be assured of a student body for the church's civilian ministry. They would also be in a position to say to the military authorities that they would prepare ministers for the chaplaincy without benefit of military interference in the church's educational process. If the military liked the kind of ministers the seminaries produced, it could take them as chaplains, either with their consent or by conscription. If not—well, the alternative would not be up to the churches.

Is Delaware Evaporating?

ALMOST two months have now passed since the Commission to Study the Bases of a Just and Durable Peace published the "Statement of Political Propositions" which has become popularly known as its "Six Pillars of Peace." Considerable newspaper attention has been given the document; a few church bodies, notably in England, have approved it; it is being publicized with a skill and on a scale not usually within the command of church enterprises. Yet we believe that among the churches confusion concerning the purpose and status of this peace proposal persists. Rank and file churchmen are still asking what is the significance, if any, of the unusual procedure followed in drawing up this document, and what relation it bears to the results of the Delaware Conference which the same commission called in order to discover the mind of the churches on the requirements for a lasting peace. Until more light is shed on these two matters, this bewilderment within the churches will continue. While it continues it is doing nothing to add to the churches' influence on the mind of the nation as it forms for dealing with the problems of peace.

We speak of unusual procedure followed in the case of this document only in the sense that normally a statement of general principles would be expected to precede the preparation of detailed proposals for action based on the positions espoused in the general principles. With relation to the church's part in making a just peace, that was the course which the commission apparently set out to follow. It drew up a series of thirteen "guiding principles," which it not only adopted for itself but presented for approval to the delegated conference of churchmen which it assembled at Delaware. The Delaware Conference approved these Thirteen Points, and proceeded on the basis thus supplied to draw up a detailed and concrete program for action which the Christian world now knows as the Delaware findings. But now, instead of pushing either the original Thirteen Points or the Delaware findings (which, we have heard it charged, the commission itself has never approved) on the consciousness of the nation, the commission comes forward with an entirely new set of abstract propositions. Such a line of development certainly cannot be called normal, nor is it likely without explanation to be regarded as logical.

Apparently, the commission itself realized that this unusual procedure would raise questions. In a statement accompanying the publication of the "Six Pillars," the chairman of the commission, Mr. John Foster Dulles, explained that the Thirteen Points were "principles of the moral order" from which the new formulation is to be distinguished as "political propositions." "We have accordingly," said Mr. Dulles, "now formulated and present herewith a Statement of Political Propositions that flow from the moral principles we have heretofore enunciated." But is this distinction valid? To what extent were the Thirteen Points simply moral principles, and to what extent are the Six Pillars political propositions which differ from the Thirteen Points? A summary of the two documents will help to answer.

Here, in brief, were the basic positions on peace taken in the original Thirteen Points. They upheld:

1. Belief in the reality of moral law and a moral order.
2. Belief that present social disasters are a result of flouting the moral law and reveal the need for national and personal penitence.
3. Belief that revenge and retaliation in international dealings are contrary to the moral law and will bring renewed conflict.
4. Belief that a community of nations is required with international agencies to promote the general welfare and restrain national sovereignties.
5. Belief that the economic security of peoples requires an international organization of trade and control of natural resources.
6. Belief that international machinery is required to facilitate economic and political adjustments.
7. Belief that autonomy must be sought for colonial peoples, and that colonial government must be a task for international collaboration.
8. Belief that all military establishments must be internationally controlled and that unilateral disarmament can be only temporary and provisional.
9. Belief that the rights of racial and religious minorities must be safeguarded, and freedom of worship, speech, the press, scientific inquiry and teaching must be established as essential freedoms.
10. Belief that the national policy of the United States requires basic changes to serve international peace and morality.
11. Belief that the church has a responsibility to awaken men to the requirements of a just and durable peace.
12. Belief that Christian citizens are responsible for the formation of public opinion in the United States.
13. Belief that the purposes of God in history will be realized.

(For full text, see The Christian Century for March 18, 1942.)

Now how do the Six Pillars differ from these Thirteen Points, or in what sense do they represent a formulation which "flows from" this? They announce:

1. Belief that peace must provide for the continued collaboration of the United Nations and, eventually, of other nations.
2. Belief that the international economic policies of nations

must be brought under some organized international control.

3. Belief that an international organization must be provided to adapt treaties to changing conditions.

4. Belief that the colonial goal must be autonomy for subject peoples.

5. Belief that military establishments must be controlled.

6. Belief that the individual's right to religious and intellectual freedom must be recognized.

(For full text, see The Christian Century for March 24, 1943.)

All these Six Pillars are, it seems proper to contend, to be found in the original Thirteen Points. But there are certain positions advanced as basic to a just and lasting peace in the Thirteen Points which are not to be found in the Six Pillars. Not to mention the silence regarding the operations of the moral law (a strange silence in a document put out by a commission representing the churches) at least four other silences may be noted: (1) There is nothing akin to the rejection of revenge and retaliation in Point 3 of the Thirteen Points; (2) it is no longer asserted that colonial government must be an international task; (3) there is no specific avowal of any need for basic changes in the national policies of the United States; (4) there is no explicit reference to any need for the diminution or surrender of national sovereignty. Thoughtful churchmen, comparing the more recent with the original document, will, we believe, consider these omissions important. They can hardly have been inadvertent.

This raises the second question suggested earlier. What is the relation of these Six Pillars to Delaware? Certainly Delaware "flowed from" the Thirteen Points. The findings adopted by that delegated body sought to make specific the application of the general principles laid down in the Thirteen Points. In fact, they made such applications too specific for a few who were at Delaware and for some who have dealt with the Delaware message since the conference adjourned. This was especially the case with regard to the findings on the economic and political requirements for a lasting peace. But these Six Pillars have appeared without any reference to Delaware. One can read the pamphlet in which the commission presents them without ever learning that the Delaware Conference was held. It is totally silent on Delaware and all its works. Do the Six Pillars therefore represent a decision on the commission's part to allow Delaware to fade out of the picture?

To us, the difference between the Delaware findings based on the Thirteen Points and the new Six Pillars seems fundamental. Delaware, as has been said, tried to be concrete. Opinions may differ as to the wisdom of its findings, but not as to their concreteness. The Delaware Conference said exactly what it meant regarding the policies, domestic and international, which the United States and all the nations must follow if the peace after this war is to more than another brief armistice. The Six Pillars go just as far in the other direction as it is possible to go. They are so vague, so generalized, so full of ambiguous words and phrases, so dependent for meaning on the "implications" read into them that they may mean anything or nothing.

It is probably true that most, and perhaps all, of the Delaware findings can be related by implication to these Six Pillars. The question as to the purpose behind the formulation of the new document will be answered by the disclosure, during the next few weeks, as to whether this is done or not. If it is done, then the formulation of the Six Pillars can be set down as a matter of strategy—a shift of emphasis on the part of the commission to a brief and easily remembered platform from which to project the fully-rounded program of Delaware. But if it is not done, if these six generalities are pushed forward while Delaware itself is allowed to evaporate, then many will conclude that this is one more instance in which organizational caution has prevailed over prophetic insight.

I Agree -- But

EDITOR THE CHRISTIAN CENTURY:

SIR: I believe that Karl Barth is sternly critical of the answer so often made to him, "I agree, but—." It is a mark of us English speaking people. Indeed, a history of our theologians might be written under this title, "But—."

In the years which I remember we have been "Hegelians, but —"; "pragmatists, but —"; "eschatologists, but —"; "Barthians, but —."

It is possible that the resultant of all this may be a blend of inconsistent beliefs. The thinkers may have solved the problem how to say at the same moment that something is true, and something else which contradicts it is also true. Hospitality could not go further.

But on the other hand I cannot imagine myself now, a stern, unbending Hegelian, Ritschlian, Pragmatist, Eschatologist. And looking forward have I any just ground to believe that in another ten years I shall be satisfied to be where I am today in these realms of thought? There may be something to be said for that "But —."

Yet I can understand why those who are dealing not with an intellectual presentation of the truth, alone or even chiefly, but with the spirit of man confronted at the frontier by the Living God, are impatient with those who "agree but —." Decisions are called for which do not belong to the realisms of logic, but are in the Eternal Life. If a man tells his fellows to prepare to meet their God, they cannot appropriately answer, "We agree, but —."

It is at once a sad and a reassuring fact that at last in our English-speaking world Kierkegaard is coming to his rightful place. He is a surgeon of the soul whose hand must be cruel if it is to heal. It would be impossible to avoid saying "but —" to much of his teachings, but there is in his words an urgent demand that we should not escape from the Judgment.

There has been a succession of these thinkers, widely different in many ways, but alike in the emphasis which they lay upon sin and righteousness and judgment. St. Paul, St. Augustine, Luther, Calvin, Pascal, Kierkegaard —all of them are intellectual giants, but they are at one in demanding a decision. When they come to their one supreme concern, the soul of man confronted by the Holy God, they will not let us escape with our "But —."

Ever yours,

QUINTUS QUIZ.

Justice for the Chinese

By Oswald Garrison Villard

THE hearings which have begun in Washington before the committee on immigration and naturalization to hear reasons for the admission of Chinese immigrants to the United States are of extraordinary importance. Four measures are before the committee for consideration. It is no longer merely a question whether we shall permit members of a race whose color is different from that of the bulk of our citizens to enter this country. It is no longer a domestic issue concerning ourselves alone, but one of profound moment to all the United Nations, yes, to the winning of the war itself. It is an acid test of the sincerity of ourselves and our allies, for if the exclusion of the Chinese from this country is not modified now and forthrightly, then the whole avowed moral structure of the United Nations collapses. Our whole pretense that we are fighting for democracy and the Four Freedoms will crash to the ground.

If we do not admit the Chinese to the same standing on our immigration quota list as is extended to all white and black peoples, then we must not expect any Chinese to believe in the honesty of any statement we may make as to our altruistic purposes in this global war. Already there is the gravest doubt in China as to whether the beneficences of the Atlantic Charter are to be applied to peoples of all colors and whether the Four Freedoms are not restricted to those who by reason of the whiteness of their skins have so long arrogated to themselves racial aristocracy.

American Racial Pretensions

How can we Americans continue to denounce the abominable racial doctrines of Hitler if we continue to say to the Chinese: "You are our allies in this war and have given us great aid in fighting the Japanese for nearly six years and you must go on fighting for yourselves and for us. But if you think that therefore you are good enough to obtain the right to have 105 of your people settle annually in the United States, you are greatly mistaken. As cannon-fodder you are of the best, but as residents of America and future citizens of this republic—excuse us, you just don't qualify. We shall fight with you but not even this infinitesimal part of your vast population shall dwell among our 130,000,000 Americans."

If we do not pass the right kind of bill admitting the Chinese on equal terms with all other immigrants, then we shall have our Anglo-Saxon hypocrisy published throughout the world. The Berlin radio will transmit it; Tokyo's radios will rub it in on China by day and night, saying: "You see, it's no use. These Americans with all their talk of Christian brotherly love are only pretending friendship and good will and mutual regard. Their declaration that this war is to uphold the right to personal dignity and personal freedom for every individual, and the equality of all men whatever their race or religion or antecedents, is the purest nonsense. Come join us Japanese in driving the last humbugging white man out of the Orient and keeping him out. Let us have an Asia which will be free from white exploitation, from white colonies and settlements and concessions."

This message will go the rounds, not only in China, but in Burma, in Malaya, in Indo-China, in Tibet, in Siam. It will find its way into the lowliest hut in India by that most extraordinary of all human communication systems, the "grapevine telegraph." And if it does not cost us the war it may come perilously close to doing so.

The Unhappy Past

Of course this is not merely a question of prestige or of a technical discrimination. Exclusion has carried with it as hateful a spirit of caste as has filled any nazi. As was said 64 years ago when James G. Blaine was trying to have the Chinese excluded, the violent personal attacks upon the entire Chinese people have embodied "whatever of contempt and proscription of race has been fostered and exemplified in the world, from the earliest period of history." Mr. Blaine insisted that only the lowest class coolies were coming in, that the entire Chinese population of the Pacific coast was horribly vicious and depraved and a breeder of pestilence, and was threatening the whites of California "with starvation." Where these arguments have not worked in the past, Chinese—like the Japanese—have been singled out on the ground that in certain occupations they were too efficient and too able, so that they had an unfair advantage in their superior efficiency over the born Americans. Again and again we showed our contempt for the Chinese by letting them be butchered upon our soil by mob murders.

We cannot deal thus with a proud people. The Chinese have their pride in themselves and in their wonderful past, in their steadfastness, their admirable qualities and virtues, their promise for the future of mankind. It must not be forgotten that our exclusion of the Japanese, and Australia's similar action, have played a great part in bringing on this war. When Australia barred them, a foremost Japanese statesman said publicly that Japan would never forgive this insult and that some day that great injury would be wiped out by the Japanese. Let us all beware.

Chinese Claim on American Gratitude

But I do not wish to stress only the present aspect of the situation. I want to recall also the great things that Chinese labor did for us in the opening up of this country, and notably the west. I am a son of the man who drove the first transcontinental railway across the American northwest, the first rail link from Minnesota to Oregon and the waters of Puget sound. I stood near him when he drove the last spike of the Northern Pacific and paid an eloquent tribute to the men who had built that railroad by their manual labor, for there were no road-making machines in those days. He never forgot and never failed until the end of his life to praise the Chinese, of whom nearly ten thousand stormed the forest fastnesses and en-

dured cold and heat and the risk of death at the hands of hostile Indians to aid in opening up our great northwestern empire. I have in my possession a dispatch from the chief engineer of the Northern Pacific, telling how the Chinese laborers once went out into eight feet of snow, with the temperature far below zero, to carry on the work when no American dared face the terrible conditions.

Football for Agitators

But it was not only in this case that the Chinese made so staunch a contribution to the advancement of the west. They were to be found in every one of the pioneering settlements which opened up the Pacific states. They frequently labored under the most arduous conditions and suffered constant abuse and injury at the hands of their fellow settlers. They did their share in the building of the Panama canal and other enterprises, only to be excluded when the great need for them had passed. Surely no intelligent American today ought to take so narrow and indefensible a position as have the long list of agitators who, particularly on the Pacific coast, have used Chinese and Japanese exclusion as a means to furthering their own fortunes, precisely as so many southern politicians have risen to office by attacking and vilifying the Negro.

As Undersecretary Welles has put it, in the peace-making to come there must be no distinction whatsoever between peoples because of racial characteristics or antecedent conditions. If there is such discrimination as was practiced in the making of the Treaty of Versailles, then we may be certain that the peace will last no longer than —if as long as—that which the bitter and intolerant victors of the First World War put together in 1919. There must at least be recognition that we have no right whatsoever to look down upon the Chinese people who have suffered so dreadfully and thus far have refused to yield. I hope that all who read these words and desire justice will write at once, and if they are influential in churches or other organizations, will induce them to send word immediately, to the chairman of the immigration and naturalization committee of the House of Representatives urging that admission be granted to the Chinese.

It is not necessary to specify any one particular bill. The committee will work that out if it votes in favor of the principle. But it is essential that Congressman Dickstein, the chairman of the committee, who has done excellent work in expediting the hearings, should feel that the moral forces in America are demanding that this ancient wrong to the Chinese be done away so quickly and completely that no enemy of the United States can possibly misconstrue the action.

Begin on the Parish Level!

A Lutheran View of Church Federal Union

By Charles Leslie Venable

EVERY person of good will who cherishes the dream of Christian union, as all Christians do in one form or another, will owe a debt to E. Stanley Jones for his characteristically penetrating description of our problem and our plight in the statement that we have made competition central and cooperation marginal. Long after the fate of his present proposal for church federal union shall have been determined, this diagnosis will continue to prod the consciences of those who are too complacent either because they regard church union as safely on the way or because they regard it as impossible of achievement. To those who regard our present disunion as the scandal of Christendom, the call for an immediate federal union of all the churches comes as a rallying cry.

Lutherans will be found in all three of these groups, though probably preponderantly in the second. Nevertheless, there are things in Dr. Jones' proposal which will commend themselves to all Lutherans. That the proposal has a creed and that that creed is christocentric puts it in the full stream of Lutheran tradition. The safeguarding of conscience both for groups and for individuals is likewise something indigenous to and inherent in Lutheranism. The resistance of the Lutheran Church in conquered or totalitarian lands is simpler and more elemental than most Protestants understand. It always heads up in the right of a church to call its own pastor. It represents the right of the local group to witness and confess its own faith. Dr. Jones' central proposal to regard denominational names as merely adjectives is one which is congenial to Lutherans. Luther desired his movement to be known by the name "evangelical," that is, by an adjective. The proposal at this point would encounter no opposition in Lutheran circles and if words have anything like the significance they are supposed to have, it is to be hoped this will become common practice with or without the other features of the plan.

Lutheran Objections

However, the obvious fact, which it would be useless to try to suppress, is that the proposal will appear airy nonsense to most Lutherans. To them, its creed will cover everything but say nothing. The proposal to include Roman Catholics on the mere basis that they recognize that the rest of us exist or have a right to exist, will seem to Lutherans a piece of the plan's essential vaporizing. It assigns to the new organization no functions except holding conventions; hence it does not go as far as the Federal Council of Churches. It will seem to Lutherans in general to meet the problems of division in the reputed fashion of the ostrich. Even among the best friends of Christian unity in Lutheran circles, it will only give rise to an uneasy feeling that it is essentially a bit of blue-sky promoting.

Specific objections will arise against the proposal a

three points. First, it will appear to Lutherans to be based on the theory of activism—that we act ourselves into a way of thinking instead of thinking ourselves into a way of acting. It seems to propose that if we just work together we will come to think alike. There is no desire on the part of this writer to defend the opposite thesis, that we must think alike before we can work together; but it may be asserted that the bland assumption of activism is not valid. Until it has been re-examined and resolved into some presupposition which does more adequate justice to history and to human personality the proposal certainly offers no foundation for Christian unity and offers only offense to Lutherans.

No Basis for Cooperation

In the second place, Lutheranism in America is engaged in its own internal struggle between a dead and deadening literalism, legalism and confessionalism which is separatistic and sectarian, and a spirit which is vitalistic, organic and unitive. That is to say, the Reformation is still the battleline in the Lutheran Church. Lutherans hold this to be the real battle with and within Roman Catholicism—a battle which only blindness can belittle or ignore. Lutherans suspect it to be the real battleline in every other Protestant group, as witness the recent convening in Chicago of some five hundred representatives of all Protestant groups to raise a new banner and rally what, with some show of reason, they claim to be the majority of the membership of the Protestant churches for a literalistic and mechanistic conception of the Christian faith.

These two groups—the churches, let us say, in the Federal Council and the churches which may form this new council—may say the same words but they don't mean the same things. They may work together but they are not traveling in the same direction. E. Stanley Jones wakens deep responses in many Lutheran hearts, as he does among countless other Protestants, just because he is one of the ablest interpreters of a vital, personalistic and anti-mechanistic faith. Whatever he touches he vitalizes. Whatever this other movement touches it devitalizes. Lutheranism is inhibited in its contribution to Christian unity, just as other Protestant groups are, by the fact that the dead hand of this mechanistic literalism and confessionalism, denounced alike by the Gospels and by the Reformation, tends always to dominate both a church organization and great masses of its membership.

Unity Against a Common Foe

The very phrase which Dr. Jones suggests as the basis of Christian unity, "Thou art the Christ, the Son of the living God," raises rather than settles this fundamental problem. Is it Peter's confession or the demonstration of his living relationship to the heavenly Father which Jesus commends and which is to be the basis of the church? The signal service of Dr. Jones to Christian unity has been due to the fact that he has taken one side of this issue, hence that he has a creed and has not ignored the need of it.

It might be suggested, as it often has been, that those who hold a vital, personalistic and anti-mechanistic faith —sometimes improperly designated as liberal—should go ahead and unite, leaving the rest of Christendom to go its way. That, too, is to fail to recognize the nature of the problem. Laws, liturgies, creeds and organizations preserve the prophetism of one period and persecute the prophetism of the next. They conserve the gains of the past and resist the gains of the present. Divisions might be endlessly created but the same problems would arise within all of them. It is in this struggle, not by ignoring it, that the faith and order of all Christian churches, and of one common Christian church, are to be achieved. It is in the recognition that the friends of Christian unity have a common foe and a common faith, and not by mere activism, that the best friends of Christian unity in Lutheran circles believe that that unity will ultimately be achieved.

In the third place, there is a reason for Lutheran aloofness from interchurch undertakings which lies much nearer to the surface than most of us suspect. Lutherans are a parish-minded people. They are especially suspicious of proposals which would divert pastors and people from attending to parish tasks. Those who are interested in the cause of Christian unity could learn a salutary lesson from this Lutheran suspicion of overhead programs. It is altogether likely that competition will be central and cooperation marginal as long as we attempt to deal with it from the top down. The hope of making cooperation central and competition marginal would be much brighter if we attacked the task on a parish level.

Cooperation on the Parish Level

There is no necessity by which parish churches, even though established without pattern or plan, must overlap, duplicate or compete in their work. Pastors can take their ward or township polling lists and divide up the precincts among themselves, leaving undisturbed those who have church affiliations but calling upon and caring for as their own every family without a church home. No one in Protestant circles in America has apparently begun to realize the magnitude of the task which that would put into the hands of every pastor or the effectiveness which that coverage would achieve. One of the by-products of such a common undertaking would be that cooperation would begin to take hold at the grass roots.

Lutherans, it is to be suspected, would generally resist such a cooperative proposal. They would resist—almost like Roman Catholics—being called upon to take their place along with their fellow Christian pastors and churches even in the care of the unchurched. But if such a proposal for collaboration at the parish level were launched they would be caught in a pincers which they have never so far felt. So long as other Protestants go on proliferating overhead machinery and to a large extent dissipating their energies in trying to run it, Lutherans will continue on their own individualistic ways, secure because their attention to parish plowing and planting will always outproduce the expansive plans of their neighbors. But once let Protestants attack the problem on a parish level, and there will be a different story to tell not only in the Lutheran camps but in those of the Roman Catholics as well. Such a shift would bring a new song into many sectors of discordant American Protestantism and that song, we have reason to believe, would have a great deal more of harmony in it than anything we have heard so far.

Now or Never for the Church

By George Lawrence Parker

IT IS NOW generally understood that human culture, at least that rich segment of it known as European, was saved from extinction by the monasteries or, in effect, by the church. Now that extinction threatens Western culture once more, and our educational system is taking its orders and its shape from the military arm of government, the church is summoned to ask the all-important question, Has not the hour come when I and I alone can save all those precious values of mankind called culture? If the answer is in the affirmative, then the church is confronted with her rarest opportunity of the ages.

Today things look very hopeless for our race unless and until the energy and joy of creative activity give us our keynote. It is this creative energy which underlies our wistfulness as we think of our early American history with its satisfaction in genuinely "making things" on the farm and in the shop. We are homesick for the creative energy of the Pilgrims. Even the early industrialist and banker, and all the rest, had the glitter of creativity about them, even if they too often deposited the glitter in their pockets instead of in their souls.

The Life the Church Must Proclaim

In more recent years, the canned-goods idea of culture has become so predominant as to form our chief tragedy. We are determined to "hold what we have" rather than to create a new estate of thought or of faith. We have come close to denying the very meaning of culture, which is growth by cultivation. To "keep the faith" has seemed more essential than to create or discover faith. It is no wonder that our present wars are really wars against boredom. Our other fine names, "a war of ideologies," "a war against civilization," reduce to nothing less than this —"war against boredom." Cutting himself off from creative activities of mind, soul or hand, from the joy of being a maker, man's boredom in apartment houses, palaces, factories, slums and elegancies drove him to the sociable atmosphere of war. Here at least he found reality, if only the reality of destruction.

It makes no difference where we find culture or faith. Edison found it in electricity. George Washington Carver found it in peanuts. It remains for the church to say that all men everywhere can and must find their share of participation with God in creation, or else be lost in boredom and monotony. Only as they find their share, small or great as may be, will they be sons of God and know the livableness of creative life. Take out of the New Testament this idea of every-soul-a-creator-together-with-God, and there is very little of the New Testament left. Its good news or gospel is gone!

We may not or need not here argue the necessity of the seizing of our educational system by war's demands. The plain fact is that the seizure is being made. It may be unavoidable. But Wendell Willkie was dealing in no fancy when he said recently at Duke University that if we continue to convert our liberal arts colleges and schools into military or utilitarian institutions, we shall extinguish the lamps of civilization as truly as the nazis appear to wish to do.

Genuine Salvation

The church stands in the breach, and in my judgment she alone stands there. Her names and forms are indeed weighed in the balance and found wanting. From that point of view the pessimism of Bernard Iddings Bell is justified. But the whole inclusive rock-bottom idea of the church, the thing we mean deep down when we name it, is not so easily written in our red ink column of despair. Culture in its broad sense is crying aloud for the church-idea to be once more the re-creator force of mankind, which is more than to be its savior.

Salvation is re-creation, not preservation. The culture or process-method of rearing a new humanity rests now in the hands of the church-idea, the only idea whose central germ is man's value as man. All of this does not mean some form of opposition to governments, nor an underground system of revolution. It only means that the ideals, visions, hopes, prophecies, inspirations and laboratory methods that are part and parcel of the human soul shall be fulfilled in creative energy. Man can, through the church-idea, find out how to use these his vast capacities in increasingly satisfying ways. He has scarcely begun as yet to use his highest powers. As Edwin Arlington Robinson points out in "Matthias at the Door," most of humanity is half-born. Jesus said it long ago, "Ye must be born again." And it was said to a man of culture, Nicodemus, not to an outcast.

Vacant Cultural Lots

For fear that I am dealing in large generalities let me briefly name three cultural vacant lots that the church should at once occupy. The list may be greatly lengthened.

First, our Western culture, say what we will, is founded on the Bible and its idealisms. But what does the Western world in general know of the Bible? A few comforting passages and little more. The cultural stream of vital understanding that began, approximately, in the eighteenth century with Simon, Astrue, Eichhorn and Lessing, and then streamed on down through Lightfoot, Westcott, and then branched out into our own day through Paterson Smyth, through the enlightening work of Goodspeed, Moffatt, Weymouth, H. L. Willett (the names are legion), is known to but one man in thousands. In a recent letter to me Laurence Housman, the British scholar, declares that Western Christianity is living on and creating a world-wide epidemic of "split personality" by failing to understand its own written authoritative library.

If our universities become military camps, here is the church's chance to create a vital and new culture.

Second, even at this late day millions of people are still

bemired in the swamplands lying between science and religion. Far be it from me here to go over this old terrain! But as a matter of fact the church as a cultural agent has not touched the edge of this matter, and in the vast general mind it continues to be a bog. Again we have the split-personality epidemic. Most men today have two Gods, one that they think they know in and from science, and one that they presume they know by "faith" or "tradition." "The Lord our God is one God" should be the trumpet cry of the church if she is to stand in the breach while culture and faith are temporarily renting their classrooms to military technique.

The Church and the Kingdom of Business

Third, the church must enter the cultural field of business. A sentence or two is all I can allow myself. But business is man's main occupation. After all business is man's business. Culturally, what of it? Here again we have two Gods. We live, even the saints live, in and on a world of business. The kingdom of business is our dwelling place and always will be. Phrase it as we please. Without resigning my reverence, I think it fair to say that Jesus somehow knew he was mentioning big business men when he said, "The God of Abraham, Isaac and Jacob." Abraham the land hunter, Isaac the landed proprietor, and Jacob the owner of the wool market. At all events we have allowed a non-cultural world to grow up about us which is dominated by materialism and business, and we have blamed business instead of blaming the church's cultural failure. Plainly enough, business deserves much blame. But if we are ever to have a united world, the church-idea must bring this whole matter over into the arena of faith and culture. We cannot really live half-business and half-religious, half-practical and half-cultured.

I will not go further in this, for I see the dread specters of revolution and all the rest. Because I see them I think I see that true culture, which is true faith, is the only way to avoid them. The church can at least enter on a field of culture that no other cultural agency has yet dared to plow up.

By its own action, government as government has handed culture over to the church. The literature of the world, the philosophers, the poets, the scientists, and even the world of trade are awaiting her creative interpretation. While our educational system is vacating, rightly or wrongly, much of her territory, the church has her rarest opportunity to move in and occupy it. The signs of the times seem to say that the coming culture of mankind awaits her response.

BOOKS

Escape to Realities

MEDIEVAL ART. *By Charles Rufus Morey. W. W. Norton & Company, $6.50.*

PATTERNS AND PRINCIPLES OF SPANISH ART. *By Oskar Hagen. University of Wisconsin Press, $4.00.*

A NEW HISTORY OF MUSIC, THE MIDDLE AGES TO MOZART. *By Henry Prunières. Translated from the French and edited by Edward Lockspeiser. The Macmillan Company, $5.00.*

IF THERE is any *quicumque vult* that stands as a requirement for cultural salvation, it is a realization that the arts—sculpture, painting, architecture, music—are not peripheral and merely decorative fringes of human behavior but deal directly with values and realities that are central. The fact that the understanding and enjoyment of art, or even the practice of it, may be "leisure-time activities" is no disproof of this, for the things by which men live are quite generally the things to which they can give attention only outside the hours spent in earning a living. Therefore, to turn for a while away from those things which are desirable as means to such worthy objectives as good government, economic improvement, educational advance or winning the war, and to consider how men have expressed their sense of the highest values in form, color and sound, is not a retreat from the important to the unimportant but is an escape to realities of a higher range.

Medieval art was, with relatively unimportant exceptions, religious art. In Europe, it was Christian art. Many of the religious ideas and practices of that period were, for better or worse, not identical with those of American Protestants in the twentieth century. In reading formulations of the doctrines or descriptions of the cultus of the medieval church, we are chiefly impressed by the gulf that separates us from it. In studying its art we become aware of how much we have in common with it. When the oddities of both content and representation have been duly observed and relegated to the unimportant place which is properly theirs in the total picture, there remains a magnificent body of truth and beauty that belongs to the ages—and therefore to us as much as to any.

Professor Morey of Princeton is a foremost authority on the history of Christian art. The present volume may be considered a continuation of his *Early Christian Art* (reviewed July 22, 1942), which traced the development of styles down to the emergence of Byzantine and Romanesque. Although, as in the earlier work, the main theme may be said to be the evolution of *styles,* the thorough exploration of that topic, the illustration of the development by a rich collection of pictorial examples, and the setting of all this in its proper context of contemporary events and ideas, have resulted in a comprehensive history of medieval art. For the benefit of any readers who may not have availed themselves of the volume devoted entirely to the earlier period, the author again traces the beginnings. He shows Oriental (that is, Near Eastern and Middle Eastern) and Hellenistic influences producing the Byzantine style, Byzantine together with the direct heritage from late Roman giving Romanesque —with architecture deriving more from the latter and sculpture more from the former, but both united in so close a synthesis that they are inseparable—and Byzantine and Romanesque resolving into proto-Gothic and then into high Gothic, to be displaced by another return to classical antiquity in Renaissance. Medieval art presents a marvelous blending of austerity and exuberance and, with all its evolution of styles, a certain continuity of pattern, form and symbolism in which the individual artist is lost in the totality almost as completely as the single coral insect in the com-

pleted reef. However great he might be, the medieval artist never indulged in the prima donna complex.

Professor Hagen's *Patterns and Principles of Spanish Art,* a completely new work having only its title in common with the one which he published several years ago, is in substance a history of Spanish art, but not a merely narrative and descriptive history with illustrations, though it is all of that. The author's primary interest is in the analysis and interpretation of the national art as an expression of the characteristics of the Spanish people. A few of his findings may be stated baldly: Spain is an extension of Arabian Africa, with a strong infiltration of Germanic influence, has always been alien to the Latin spirit, and is therefore not to be considered as a twin (or even a sibling) of Italy. Though "full of dark mysticism and emotional exuberance" (the phrase is applied specifically to the Gothic cathedrals of Spain), Spanish art reflects the Spaniard's materialistic outlook on the world, his worship of "the somatic world," his preoccupation with tangible objects of religious veneration, his preference for crudely realistic representations of sacred persons. (E.g., images of saints with real hair, jewelry, clothing, movable joints, and sometimes with theatrical lighting to further the illusion of reality.) The Spanish fatalism, pessimism and fascination with the horrors of death are mirrored in a fondness for such macabre subjects as agonizing crucifixions, ordeals, executions and martyrdoms by all the standard gruesome methods, the martyred always showing stoical detachment. Other characteristics, some not as easily expressed in English as in Spanish: *sosiego* (restraint, dignity), *grandeza* (not exactly grandeur, but a mixture of rigidity and conscious magnificence); *caballerosidad* (gentility, pride in the status of a gentleman, which led some painters of good talent to scorn the labor of acquiring a sound technique). Basic principles of composition, especially evident in painting but also affecting sculpture and architecture, are the use of the "all-over pattern" (an Oriental and especially Arabian practice, also fully discussed in Morey's *Early Christian Art),* and "planarity," or the preference for a flat, two-dimensional effect. All this seems bare and thin without the substance provided by Hagen's beautifully competent elaboration and illustration. With these, the result is an informing and thought-provoking exposition of the soul of a nation and its expression in the forms of art.

Prunières's *New History of Music,* translated and somewhat extended by Mr. Lockspeiser and with an introduction by Romain Rolland, is here in congenial company because it is devoted chiefly to the music of the Middle Ages and the Renaissance. Neither Italy nor Germany monopolizes the spotlight in these periods, especially the first, though both have honorable places. Beginning with Gregorian chant, which he treats perhaps too briefly considering its fundamental place in medieval music and its importance later, the author passes to the French forms of *chanson,* the lyrical forms employed by troubadours and trouvères, and the introduction of polyphony. France and Flanders were the music masters of Europe in the fifteenth century, England took the lead in the latter part of the sixteenth, and then the torch passed to Italy where—true to Mr. Rolland's dictum that music lags at least half a century behind the development of ideas and of the other arts—the new birth of music came at the end of the Renaissance with the work of Monteverdi, Palestrina and a host of less famous composers. Beginning with the seventeenth century secular music bulks larger in the total. There were new forms of religious music —oratorio, cantata, the chorale, Luther's hymns and, above all, Bach—but there was also an increasing stream of operas, ballets and varied forms of instrumental and vocal music. Improved instruments—the violin in the seventeenth century, the piano late in the eighteenth—furnished a powerful incentive to new forms of composition, and the general secularization of culture resulting from the Renaissance bore fruit in music as in literature, science, government and all the arts. The eighteenth century saw the formation of the classical style with Haydn and Mozart; and there, for this volume, the story stops.

Most readers will be especially enlightened by the discovery of so much music of permanent value, and not merely of historical interest, before Bach. It would be much appreciated if some musicologist would prepare, as the companion to such a history as this, a single volume of music containing a substantial body of illustrative material. The brief excerpts in this text, not much more extensive than the themes in the program notes of an orchestra concert, are helpful but inadequate, and the splendid 20-page bibliography lists no such volume. W. E. GARRISON.

Books Received

A Guide for Church School Teachers. By Randolph Crump Miller. Cloister Press, Louisville, Ky., $1.25. *Multum in parvo.* It would be hard to imagine, and harder still to find, a book of its size (125 pages) which comes nearer to telling church school teachers "what they need to know about Christian education today." It opens many topics and explores none of them completely, but its starts are all in the right direction, its theory is sound, its presuppositions valid, and its outlines of procedure in organization and teaching are thoroughly practical. The author, a professor in the Church Divinity School of the Pacific, at Berkeley, Calif., may have written with an Episcopalian audience chiefly in mind, but his book has a minimum of denominational coloration and will be equally valuable to teachers of any other denomination.

Christian Education and the Local Church: History, Principles, Practice. By James DeForest Murch. Standard Pub. Co., Cincinnati, $2.50. Mr. Murch surveys the process of education in religion from the Garden of Eden ("in the primitive period, God was the source of knowledge and the knowledge was perfect"), through the successive stages of Hebrew history, and in the early, medieval and modern periods of Christianity. The golden age of Christian education, or at least of the Sunday school, was 1872-1914. Since then there has been a sad decline with the rise of the International Council of Religious Education, the influence of "progressive education," the encroachments of "professionalism" and the impact of liberal ideas. Questions of organization, curriculum and teaching methods are fully discussed.

Is China a Democracy? By Creighton Lacy. John Day, $1.50. The answer is Yes. China developed many of the attributes of democracy, especially in its village and community life, even during the long centuries when its central government was that of an empire. The republic was proclaimed thirty-one years ago, but no constitution is in force and the generalissimo is a dictator. Still, says Mr. Lacy, China is essentially a democracy—and he proves it. The proof takes the form of an informing survey of Chinese social philosophy, the principles of the revolution, the present political structure, and the ideals and achievements of the people. The Three Principles are, "People have, people rule, people enjoy"—a pretty fair Oriental phrasing of "government of, for and by the people."

What Really Happened at Pearl Harbor? and *Hell Over Hollywood, The Truth about the Movies.* By Dan Gilbert. Zondervan, 25 cents each. The first of these two pamphlets by the general secretary of the World's Christian Fundamentals Association argues: that liquor was the insidious enemy which caused our forces at Pearl Harbor to be "lacking in alertness" at the time of the sneak attack; that the expected second assault did not come "possibly" because temporary prohibition in Hawaii (for seventy-seven days)

prevented the alcoholic fifth column from continuing its sabotage of American preparedness for defense and the Japs knew it; that "one wonders whether" seventy-seven days of prohibition *before* Pearl Harbor might have prevented the disaster; and that the Japs struck on Sunday not to show their contempt for the Lord's day but because they knew our contempt for it as shown by our using it as a time for revelry and for sobering up after Saturday night. The second pamphlet displays a selection of the most lurid scandals of Hollywood, stresses the demoralizing influence of the pictures on American youth, and argues that "the movie industry, along with the liquor industry, should be suspended for the duration."

CORRESPONDENCE

A Resolution

EDITOR THE CHRISTIAN CENTURY:

SIR: Your readers will be interested, I am sure, in the following resolution unanimously adopted by the western section of the American Association of Theological Seminaries at its biennial meeting, May 5, 1943:

"In view of the urgent need of the churches for a continuing number of theological students to provide trained chaplains for the armed forces and adequate pastoral leadership for the civilian community; and also in view of the desirability of a clearly understood basis upon which such a dependable succession of candidates for this religious service may be assured; we earnestly request the Selective Service System to amend Occupational Bulletin No. 11 as issued March 1, 1943, so as to include the following provision:

"Any young man 18 years of age on filing his Selective Service questionnaire, or at any time prior to induction, may request and receive favorable consideration for a II-A deferred classification as a pre-theological student provided:

"(a) That he is properly credentialed by his church authorities as a candidate for the ministry;

"(b) That it is certified by a recognized college that he is accepted for admission and that within a period of 34 months or 8 terms of 16 weeks each after entrance he will be able to complete a pre-theological course of study acceptable to the seminary which he plans to enter; and

"(c) That a recognized theological seminary certifies that he is unqualifiedly accepted for admission upon completion of this pre-professional work."

May I express the hope that the churches will take appropriate action in support of the above resolution by making known to the Selective Service System their earnest approval of it?

Chicago Theological Seminary, ALBERT W. PALMER.
Chicago.

[See editorial, "The Camel's Nose—Plus," on page 629.]

An Unrepentant Methodist

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Methodist member of the International Council's committee on uniform lesson series I am cooperating in the process of making major temperance emphases out of minor ones as well as in other work of the committee. In the meantime I think that most users of the uniform lessons are not sorry that our Methodist curriculum committee is providing our Sunday schools with at least four temperance lessons a year.

Nashville, Tenn. LYNDON B. PHIFER.

Who's Biased?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the May 12 issue of The Christian Century, Oswald Garrison Villard in his article, "Our Masters at Arms," makes this statement: "Mr. Moley's views as to Mr. Roosevelt's administrative failures are fully shared by every unbiased observer of the conduct of the war, notably the press." In these days of war we would like to know who the unbiased observers are. I would be interested in knowing whom Mr. Villard considers unbiased observers and what his definition of unbiased may be. According to his article, it seems that those who agree with him and Mr. Moley that Roosevelt has failed in his administration are the unbiased observers, and those who believe that Roosevelt on the whole has done a good job are biased.

Mr. Villard says that *every* unbiased observer agrees with Mr. Moley. Could it be true that *some* unbiased observers disagree with Mr. Moley? Is this letter biased or unbiased?

First Church of Christ, GEORGE L. GREENE.
Old Saybrook, Conn.

No Nostalgia

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Petrie in the May 5 issue of The Christian Century speaks only for himself when he says the creedal test of Dr. Jones is now acceptable to Unitarians. I think he would be surprised how few Unitarians, lay or clergy, would share his nostalgia for orthodox christocentric theology. The Unitarians of today, save for a very small fraction of ministers, rejoice in their liberation from a definition of religion which would exclude millions of men and women alien to the Christian formula of faith.

Mr. Petrie sadly mistakes the great majority of Unitarians when he portrays them as lonely stepchildren seeking the tolerant shelter of the Federal Council of Churches. Happily the officials of the Federal Council never have been guilty of the arrogance of suggesting that only by their benediction can a church be called Christian. The religious liberal has found better purposes to consume his energies than rearing a synthetic structure into which we all must enter for security and warmth.

The Christian Register, STEPHEN W. FRITCHMAN.
Boston, Mass.

Either Zionism or Annihilation

EDITOR THE CHRISTIAN CENTURY:

SIR: I have in the past criticized your policy toward the Jews so frequently that I think it only my duty to tell you that I appreciate that you have at last, though belatedly, recognized the truth about the slaughter of the Jews in Europe. Your editorial statement on "Two Million Jews Have Been Liquidated" is excellent and should serve to arouse the Christian conscience of America. Unless something is done immediately, the Jewish problem in Europe will be solved by the annihilation of the people.

With this new appreciation of the Jewish tragedy, I hope that you will in the near future come to revise your attitude towards Palestine, which is hostile and unfriendly to Jewish aspirations. Outside of Palestine, or outside of the nazi method of dealing with the Jews, namely, annihilation, there is no solution for the Jewish problem.

Progressive Synagogue, THEODORE N. LEWIS.
Brooklyn, N. Y.

Dr. Dyer Questions

EDITOR THE CHRISTIAN CENTURY:

SIR: Wilhelm Pauck's discussion of Robinson's *Redemption and Revelation* moves to a very obscure conclusion: "God suffers in all men. . . . Human suffering is then divine suffering. This may well be so, but it can no longer be shown to be a redemptive suffering." Pauck appears to be claiming that if divine suffering is tinged with any human element it can no longer be redemptive. This seems

totally untrue to human experience and a denial of a redemptive quality in the sufferings of Jesus because his human nature was involved in the whole transaction of the cross. Will you kindly ask Professor Pauck to explain himself.

Santa Monica, Calif. FRANK DYER.

Dr. Pauck Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: The sentences which Dr. Dyer finds obscure must not be torn from their context. I ask him therefore to read again the whole passage of my review of Professor Robinson's book. By way of a very brief further explanation, I say only this:

My criticism of Professor Robinson's teaching is that his interpretation of the cross of Christ as the redemptive suffering of God is not fully convincing because, according to his doctrine of the person of Christ, the redeemer must be regarded as "man at his highest." I cannot see how his reinterpretation of the doctrine of the atonement (namely, that God suffers in Christ's passion) can be reconciled with his modernist view of Jesus (namely, that he was the perfect man).

The teaching of the redemptive suffering of God makes theological sense if it is related to the classical dogma of the two natures of Christ. It becomes christologically untenable if it is based on the modernist view of Jesus. For in terms of the old dogma (on the basis of which Dr. Dyer seems to raise his question), it can readily be seen why the suffering of Christ, which on account of his nature must be regarded as unique, can be viewed as divinely redemptive suffering. But in connection with the modernist Christology, this suffering cannot be interpreted as unique at all. On the contrary, it must be viewed in the context of all human suffering. If one then holds that in some way God suffers in all human pain (and not "only" uniquely in Christ's cross), it is impossible to hold such suffering redemptive. For suffering as such, even if God should be in it, is certainly not healing and thus effecting redemption.

Chicago Theological Seminary, Chicago. WILHELM PAUCK.

Postwar Desires

EDITOR THE CHRISTIAN CENTURY:

SIR: The great majority of our people in this section want disarmament, an international police force and a world court with power to settle and enforce all matters between nations. This much can be accomplished, I am sure.

But there is a large group of leaders who want to establish a new world order, with a super-government that will dictate matters within the nations. To push this sort of program will drive people in every nation to a policy of isolation.

Newton, Kan. JOHN R. GOLDEN.

Is Zionism Fair to the Arabs?

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of S. Ralph Harlow, "Is Zionism Fair to the Arabs?" which appeared in a recent issue of The Christian Century, is an illustration of the unhappy influence of political Zionism upon the minds of its promoters and advocates. Readers of The Christian Century are too intelligent to believe that Zionism is a philanthropy to the Arabs or that the Zionist enterprise has been a benefit to them. Let us be done wih hypocrisy. The truth is that political Zionism covets a land which belongs to the Arabs in order to convert it into a Jewish state. Its aim is to dominate the Arabs or uproot them and transfer them to other lands. Since the Arabs do not meekly submit to this robbery, Zionists are using subtle and terrific pressure upon Britain and America to subdue the Arabs by military force and make Palestine safe for the Jewish state.

In answer to Professor Harlow's question, "Is Zionism fair to the Arabs?" let an Arab speak for his people. A cultural and religious Zionism, based on Jewish-Arab friendship and cooperation, would have benefited both Jews and Arabs. But the political and secular Zionism of the past twenty-five years has not been fair to the Arabs. On the contrary, it has been a force making for the exploitation of Palestine and the disintegration of the life of its people. It has thwarted the Arab struggle for independence and unification. It has been the agent of imperialism, creating in Palestine a second Ulster. It has acquired, with the backing of British military force and of a large share of the wealth of the world, the most fertile areas of Palestine and made them the inalienable property of the Jewish people. It has dislodged thousands of Arab farmers from lands which they had cultivated for generations and sucked them into the cities where they live in miserable tin huts and work long hours for bad wages. It has organized a closed and exclusive community in which no Arabs may be employed, but where only Jews will produce and only Jews will profit. It has monopolized the natural and economic resources of Palestine. It has built an abrupt and abnormal Western industry which was not required for the normal development of the country but was created to bring as many Jews into Palestine as possible to attain a Jewish majority of the population for the purpose of constituting a Zionist government. It has introduced a modernistic way of life considered by the Arabs vulgar and indecent. It has poured into tiny Palestine half a million Jews who are commonly devoid of Judaism in the religious sense, but whose chief interest is political, economic and social experimentation. It has misrepresented Arab life and character. It has raised up enmity between two peoples who normally would have been friends. And it has created a perpetual menace not only to Palestine but also to Syria, Iraq and Transjordan and to the whole Arab world.

In the face of these stubborn facts that cannot be honestly denied, Professor Harlow repeats the absurd Zionist assertion that the Arabs have greatly benefited from the Zionist enterprise. Any benefit which reaches the Arabs is merely incidental to the Jewish development, and Zionist policy insures that such benefit shall be as slight as possible. To the Arab mind economic benefits, if any, are overshadowed by the moral and vital issues that cannot be compromised. The Arabs would rather starve and be free than be fed as hewers of wood and drawers of water for alien masters.

If at the end of the First World War Jewish leaders had sought an understanding with the Arabs and had offered to cooperate with them in rebuilding Palestine and other Arab countries which had been retarded by Turkish misrule, the Arabs would have welcomed as friends and partners all Jews who wished to come. The two branches of the Semitic race would have given the world a fine example of good will and cooperation. They would have revived a civilization more brilliant than the one they built in the Middle Ages. Instead, Zionist leaders decided to conquer Palestine from the Arabs by aid of the sword. They entered the arena of international intrigue and tied the Zionist movement to a political bargain which has been partly responsible for the destruction of the Jews by nazi Germany, and which, if not renounced while an understanding with the Arabs is still possible, will sooner or later bring a terrible fate upon the Jews of the Near East. For the Zionists have to contend not only with the million Arabs of Palestine, as Professor Harlow reckons, but with sixty million Arabs of western Asia and northern Africa who have been wronged, humiliated and challenged by Zionist aggression. These Arabs have the same vitality and capacity as their forebears who built a world empire. They will revive Arab greatness and determine the destiny of Palestine.

The encouragement of political Zionism by American politicians and clergymen is a disservice to the Jews and an injustice to the Arabs. For a Jewish state would perpetuate enmity and strife between two peoples who should be friends. Instead of providing a peaceful refuge for the infinitely persecuted people, it would be a volcano under the Jews within and a constant headache to those without Palestine. Let all who love Palestine and really care for the welfare of the Jews work for an understanding between Jew and Arab. Let American influence be used to heal the wound of Palestine and restore peace to Jerusalem. For it is only in a peaceful Palestine, in which both Jews and Arabs are prosperous and happy, that the cultural and spiritual ideals of true Zionism can be fulfilled.

State College, Pa. JABIR SHIBLI.

NEWS *of the* CHRISTIAN WORLD

Capital Mourns Bishop Leonard

Government Officials Attend Memorial Services for Methodist Leader Killed While Visiting Army Posts

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., May 13.—Not only the Methodist, but the entire Christian community of Washington is mourning the death of Bishop Adna Wright Leonard, killed in an airplane accident in Iceland last week. Though he had been in Washington for only a short time, Bishop Leonard was highly regarded by all the churches, and he leaves a place that cannot easily be filled. A memorial service for the bishop and those with him in the plane was held at the chapel at Fort Myer with several army chaplains participating. Another memorial service for Bishop Leonard was held at the Foundry Methodist Church yesterday. Participating in the latter service were Bishops W. W. Peele, H. Lester Smith, G. Bromley Oxnam and Edwin Holt Hughes; Dr. Harry W. Burgan, minister of the Hamline Methodist Church here; Dr. Paul F. Douglas, president of American University; Drs. Horace E. Cromer and John R. Edwards, district superintendents of this area; and Dr. Frederick Brown Harris, pastor of Foundry Church. President Roosevelt sent a representative to both the Fort Myer and the Foundry services, and Secretary of War Stimson attended both. Gen. George C. Marshall, chief of staff, attended the Fort Myer service.

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Churches Crowded At Eastertime

Warm, clear weather on Easter Sunday provided additional encouragement for church attendance, and from all reports hardly any church was able to accommodate the crowds. A number of churches had two identical morning services, and one large downtown church had three. Four sunrise services were held in the Washington area: one sponsored by the Knights Templar at the Arlington amphitheater which Vice-President Wallace and other government officials attended; one at the Fort Lincoln cemetery, attended by thousands; a third on the steps of the capitol, and a fourth at the new Jefferson Memorial.

* * *

Federation Holds Annual Meeting

A new departure in programs for the annual meeting of the local federation of churches was attempted this year and proved a distinct success. In former years the meeting had been held at one of the churches with a visiting speaker, and the attendance had been none too good. Last Monday night the meeting was held in one of the auditoriums of the new Statler hotel and the attendance was large and enthusiastic. After a brief installation service for the incoming officers, a panel discussion took place on the subject, "Is the Church Preparing America for Tomorrow?" The chairman was Dr. Roswell P. Barnes of the Federal Council of Churches, and the panel members were Mrs. J. B. Calkins (sister of Drs. Charles W. and James Gordon Gilkey), Dr. Walter Judd, Judge Bolitha Laws and Dean William S. Nelson. The new federation president is John W. Rustin, pastor of Mount Vernon Place Methodist Church. The ministers' award to the layman making the largest contribution to the religious life of the nation's capital went to E. H. DeGroot, Jr., prominent lay leader in the National Baptist Memorial Church.

* * *

And So Forth

John Haynes Holmes addressed an afternoon and evening meeting at the Friends Meetinghouse on Florida avenue recently. He discussed pacifism before audiences made up of members of the Fellowship of Reconciliation, c.o.'s, Friends and others.

Dr. Paul Scherer of New York city was the preacher at Washington Cathedral on a recent Sunday afternoon. The service was sponsored jointly by the cathedral and the federation of churches, and the emphasis was upon providing help for the needy in the countries of Europe.

Dr. J. H. Rushbrooke of London, president of the Baptist World Alliance, was in Washington last week. On Sunday he preached at the two morning services at the First Baptist Church, and at the evening service at the Calvary Baptist Church. Dr. Rushbrooke will be in America for several weeks, visiting various Baptist groups in lieu of the national conventions, which will not be held this year.

EDWARD HUGHES PRUDEN.

Presbyterians Propose Reunion with North

A proposal that members of the Presbyterian Church, U.S., shall study a plan of union with the Presbyterian Church, U.S.A., is to be presented when the Southern denomination meets at Montreat, N. C., on May 27.

Methodists Commend The President

While Bishop G. Bromley Oxnam presided, the New Hampshire Methodist conference recently voted to commend President Roosevelt for his action in the coal situation. They also approved of the action of the miners in returning to work.

Plan Revision of Training Of Presbyterian Parsons

Sweeping changes in the present system of recruiting and training ministers are to be submitted to the Presbyterian Church, U.S.A., when it meets in Detroit on May 27. Proposing a "comprehensive policy of theological education for the church," the committee which has been working on this matter includes among its recommendations pre-seminary supervision of candidates, relocation of seminaries, post-seminary training, schools for lay workers, and the recruitment of substantially larger numbers of men for the ministry.

Troops Give Sum To Papua Mission

Australian Soldiers Impressed by the 'Fuzzy-Wuzzy Angels'—Governor Advocates Social Security

(Correspondence from Australia)

MELBOURNE, April 1.—On a recent Sunday in New Guinea, T. N. Strong, the Anglican bishop of that territory, received a great but very welcome surprise. At the end of the service which the bishop had conducted, a soldier walked up from the congregation and handed over a gift of more than $200. The money had been subscribed by members of an Australian battalion. These soldiers had been so much impressed by the work of the mission, and especially by the character of the natives whom the church had trained there, that they had spontaneously decided to use some of their army pay as a contribution to the program of Christianity in making more of the dark-skinned folk into "fuzzy-wuzzy angels." I understand that the money will be used to help with the reconstruction of mission buildings that have been destroyed in Papua by the Japanese. It is obvious that the various churches have a good chance to make Australia much more mission-conscious after the war, when there have returned to our country many thousands of men who have seen at first hand what a difference the Christian religion makes when it is wisely presented to native peoples.

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Radio Broadcasters Ask Church Help

Much discussion has arisen from a recommendation, recently made by the commonwealth Parliament's standing committee on broadcasting, that commercial stations as well as national or government-sponsored stations should broadcast church services on Sunday mornings. One of the commercial networks regularly carries out listener surveys in order to gain some idea of what programs attract, or would attract, a large radio audience. On the basis of information thus compiled, the manager of this network, while sympathetic to religion, is outspokenly critical of the broadcasting committee's suggestions. His analysis of his survey data prompts him to declare that "as the stage is the wrong place from which to broadcast plays, services direct from churches are not specially suited to radio." The survey conducted by this particular network shows that, in one of our large cities, only 28 per cent of radio sets are normally in use on Sunday morning, but only a quarter of these are tuned to church services. The plea of this layman is: "Cannot the various churches get together in a program that does not push any particular sectarian barrow, but will bring help to people of all creeds and circumstances? Radio constitutes a challenge to the churches. Can the churches

use radio without driving listeners from the stations?"

* * *

Governor Favors Social Security

Speaking a few days ago at the Sunday afternoon forum of St. Stephen's Presbyterian Church, Sydney, Lord Wakehurst, the governor of New South Wales, said that the modern British social conscience had violence done to it by the fact that a section of the community lived on a bare existence level. "The demand for social security is a demand for an assurance of a certain minimum of food, clothing and shelter. . . . Man needs to be assured of this and of a bit more as a margin. Toil and struggle have their part in toughening the fiber of individuals and nations, but too much of them can crush the soul within man and break his spirit." Lord Wakehurst concluded by saying that it was social gluttony, not social security, when comfort and pleasure became the be-all and end-all of life. Social security measures could not make a man honest, sober and hard-working, but by giving him the means to cope with the principal misfortunes of life they could inspire hope, stimulate courage and fortify resolution, thus preventing many social casualties.

* * *

Australian Preacher Comes to America

Churchmen here are greatly interested in the fact that the May 1943 commencement address of the Pacific School of Religion is to be delivered by C. Bernard Cockett in his representative character as president of the Congregational union of Australia and New Zealand and president of the recently formed Australian council of churches. Thinking Australians warmly appreciate the vision and the graciousness of this invitation from the faculty and trustees at Berkeley, who have expressed the hope that the presence of Mr. Cockett at their commencement exercises will "signalize and celebrate the tie that increasingly binds these two countries together, for the hearts of many American citizens are with their sons in Australia, and with the commonwealth in the national emergency."

Mr. Cockett's preaching ministry is located on one of Sydney's busiest thoroughfares in the Pitt Street Congregational Church. His notable talents also find expression in the weekly column which he conducts in the *Australian Christian World,* our Christian Century.

* * *

Americans Write For the Papers

Members of the United States forces show a quite understandable reluctance to offer public comments about their impressions of Australia. Yet, though we admire them for this diffidence, we wish to know, we even need to know, what we as a people look like to our visitors. So we are glad to find that some of our newspapers and magazines have persuaded a few of your men to give us their impressions. There has been much to instruct and stimulate us in their remarks on a diversity of subjects: coffee and cricket, literature and land development, immigration and pronunciation, maidens and manufactures. We have been struck not only by the content of these articles, but also by their manner: balanced, courteous, friendly and sincere.

ALLAN T. MCNAUGHTON.

Peace Necessary, Says Dr. Fosdick

Riverside Minister Holds Organization Vital to Survival—Bishop Manning Opposes Union of Churches

(Correspondence from New York)

NEW YORK, May 17.—Harry Emerson Fosdick in his sermon at Riverside Church Sunday declared that today "even the hardest heads begin to see that a world organized for peace is no perfectionist ideal but realistic social wisdom and social necessity." Then he asked how many more world wars it will take before the last vestige of our personal liberty is gone and our democracy collapses like a house of cards. He insisted that global war "is permanent, not stopping when the fighting stops but going on in a world-wide war of economic conflict, racial antagonism and nationalistic anarchy that insanely treats this now unified world as though it were the old world, of separate communities divided by vast distances."

* * *

Citizenship Unattainable by Even Madame Chiang

For the first time in 68 years the New York East conference of the Methodist Church got through its business and adjourned one day ahead of schedule. Noting as a "sobering thought" the fact that under existing laws even Madame Chiang Kai-shek could not become an American citizen, the conference voted "fullest sympathy with current efforts to remove racial and color tests from our laws as they apply to persons seeking entry to the United States." They favored such legislation as will adjust our relations with "friendly Orientals," thus eliminating equal rights for Japanese at the present time. Another resolution urged that the federal government continue "our collaboration with the Soviet Union on a permanent basis of friendship after the war as one means of helping assure lasting peace." Further the conference was recorded as giving its support to church and industry conferences only "on condition that labor be represented" in them.

* * *

Find Large Increase in Negro Employment

While total employment in war industry increased 7 per cent during the past year, the state committee on discrimination found in a recent survey that Negro employment increased 366 per cent. However, it declared that "discrimination because of color, race or creed still exists in this state." The old practice continues of discriminating against Negroes not by barring them from employment but by restricting them to menial jobs.

* * *

Manning Opposes Merger

Addressing 400 clergymen and lay delegates at the 160th annual convention of the New York diocese, Bishop William T. Manning forcefully expressed his continued opposition to the proposed Episcopal union with "one of the Presbyterian churches." He was positive that adoption of the "basic principles" of union "would bring actual crisis in the Episcopal Church." The bishop pointed out that the Episcopal Church has "a unique and most sacred opportunity to serve as a mediating influence between the Catholic churches of the world on one hand and the Protestant churches on the other." Upon unanimous vote the address was ordered printed for distribution. Before the vote was taken, however, Walter Russell Bowie wished it understood that the bishop's statement "is a subject in which many of us most respectfully, but completely, dissent."

* * *

Urges Desecularizing Of Education

At the regional meeting of the Religious Education Association, F. Ernest Johnson of Teachers College, Columbia University, emphasized the necessity of "desecularizing" public education; the importance of resolving conflicting concepts of man, the world, God and revelation; the need to re-emphasize group aspects of religious experience rather than the individualistic, with particular reference to worship. To make real the concept of redemptive love in wartime, and to practice democracy across racial, ability, cultural and attitude lines are steps that are "clearly indicated," he said. He urged that "the barrier between religious and secular education" be overcome in order to clarify the status of the weekday religious education program. "Public education should be desecularized to the extent of introducing into the school programs the study of religious institutions and the major religious faiths." A protracted discussion of Dr. Johnson's statements was led by Harrison S. Elliott.

* * *

U. S. Asked to Pledge Aid In Keeping Peace

Directors of the Woodrow Wilson foundation at its 21st annual meeting here Thursday called for a pronouncement by the United States government that America would not again turn her back on the problem of maintaining peace. "Seldom in the long history of the nations has there been the opportunity for so vital and far-reaching a pronouncement as exists at this moment, when our troops are pausing after the great victory in North Africa and gathering for the next great attack," a statement by the foundation read. "The American people owe it to themselves and to the world to make clear in one simple statement that the United States is determined to see that this sort of thing shall not happen again.'"

* * *

And So Forth

The War Time Service Commission of the Presbyterian Church in the United States reported this week that its drive for $1,000,000 was now over the top.

In an unusual service Herbert H. Field, former pastor of Flatbush Presbyterian Church, Brooklyn, was formally installed as executive secretary of the Brooklyn-Nassau presbytery.

Over 100 youth leaders, representing the Y.M.C.A., the Y.W.C.A., the Boy Scouts and various schools and colleges in New York, attended a youth conference for American-Soviet friendship last Saturday at St. George's Episcopal Chuch, Manhattan.

J. HENRY CARPENTER.

Refute Charges Against Nisei

Government Proves Accusations Not Justified by Facts—Great Crowds Attend Easter Services

(Correspondence from Colorado)

DENVER, May 8.—The *Denver Post* has been campaigning to put the Hart Mountain relocation center, near Cody, Wyo., into an unfavorable light. Such headlines as "Sentimentalists who pity the Japs told where to get off" awaken feelings but not minds. Charges that the camp wastes food and fuel, that the evacuees are fed the best while white citizens must deny themselves, and that many of those living in the camp are disloyal to the United States were repeatedly made. Fortunately the furore seems to be dying down now that government representatives have made a survey of the situation and published their findings, which prove that the charges are groundless.

* * *

Large Assemblies Greet Easter

Easter was universally greeted in the Rocky mountain area. While 10,000 were meeting at sunrise in the Municipal Auditorium, 15,000 gathered in the open air at Lowry Field, 12,000 at Crown Hill and 20,000 in the Garden of the Gods at Colorado Springs. The reported attendance at the Roman Catholic Cathedral of the Immaculate Conception was 9,000, and the offerings amounted to $5,576. Samuel W. Marble of Trinity Church was the preacher at the Municipal Auditorium service.

* * *

City Moves to Stop Rise In Delinquency

After a tragedy in which two small boys were thrown from a cliff by a teen-age boy, Edgar M. Wahlberg of Grace Community Church scheduled a Sunday evening program featuring the opinions of social workers relative to present-day juvenile delinquency. Judge Gilliam of the juvenile court declared that the losses of 1942 wiped out the gains made in the past ten years. Subsequently the city council appointed Mr. Wahlberg to head a committee which plans the establishment of a city department of recreation. The new department is to have five trained recreation leaders and will organize neighborhood councils of private citizens for preventive work.

* * *

Prove Innocence By Battle?

"In time of war, prepare for peace." This was the argument of a forum conducted by University of Colorado professors before alumni of that institution. Frederick D. Bramhall, professor of political science; W. F. Hyde, professor of education; Edward C. King, law school dean; and Edwin R. Walker, associate professor of religion, were the forum speakers. They argued for the formation of an Allied council to take immediate action on international problems. In addition to political considerations, they urged that food,

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health, shipping and banking be made an international concern. Attention was called to the fact that international law is far behind civil law. In England, 500 or 600 years ago, an individual accused of crime could prove his innocence by doing battle. Nations are still operating on that theory.

* * *

Pan-America Day Is Observed

Gov. John C. Vivian took note of Pan-America Day on April 14. Ben Cherrington, head of the University of Denver's social science department and an authority on Latin-American affairs, arranged numerous observances. The prominence of the Spanish element among our citizens makes the celebration of Pan-America Day especially fitting here.

* * *

And So Forth

F. Walter Williams comes from St. Paul's Episcopal Church, Oakland, Calif., to St. Mark's Church here.

"Win the Peace as We Win the War" is the theme of a Denver institute which is to meet May 9-11 under the general chairmanship of William E. Hutton. Among the leaders are William P. Merrill, Henry A. Atkinson, William Agar, Harry N. Holmes, Claris E. Silcox and Clark M. Eichelberger.

Colorado Evangelical churches met in their 24th session April 22-May 2 in the First Evangelical Church, Denver. Bishop C. H. Stauffacher of Kansas City was one of the conference speakers.

Colorado Episcopalians meet at St. John's Cathedral May 9-11.

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Disciples Act to Liberate Missions

Mission Board Gives Freedom of Action to Nationals—Increase Assistance to Protestant Emergency Plans

(Correspondence from Indiana)

INDIANAPOLIS, May 9.—Representatives of 64 Disciples state and national agencies have just concluded a series of program-building sessions here. One decision of major importance was that made by the U.C.M.S. when it relaxed to some degree its control over its foreign missions. The year ending June 30 will show a substantial increase in regular giving to the missionary and educational work of the communion. The two-year campaign for $1,000,000 for emergencies which the various boards have faced will also be successfully concluded soon. From these funds debts have been paid, pressing home and missionary needs met, missionaries evacuated from combat areas and increasing aid given to work in defense centers and near military camps. Pledges to these funds to date are in excess of $950,000.

* * *

To Aid Protestant Emergency Needs

For next year, the Disciples plan to raise a $250,000 war service fund. None of this amount will be used for the regular work of the boards. From the fund payments will be made to provide chaplains' pension dues formerly borne by the congregations to which they ministered. Support will also be given to Protestant relief and reconstruction programs and to work in industrial centers and near military camps.

* * *

Free Younger Churches From Our Control

Because the Disciples are holding no convention in 1943 and because of important issues on which wider counsel was sought, the United Christian Missionary Society called a special session of its board of managers at the time of other regular meetings. Of the 120 members 85 were in attendance. Special attention was given to the kind of missionary approach to be made in the days after the war. Unanimous approval was given to close cooperation with other communions and to a policy of granting increasing liberty of action to the nationals of the younger churches of the mission field. The decisions followed addresses by M. Searle Bates and Alexander Paul, well known authorities on the Orient, and came after full discussion. At the closing session of the meetings participated in by other boards, addresses were made by Roswell P. Barnes of the Federal Council and C. E. Lemmon, president of the International Convention of Disciples of Christ.

* * *

Discuss Role of Faith In Education

The eighth annual conference of the Indiana Council on Religion in Higher Education was held in Indianapolis on April 17 with morning, luncheon and afternoon sessions. At last year's conference presenta-

tions were made by professors and were followed by comments from laymen. This year the laymen gave the addresses, which were followed by responses from those engaged in the field of education and by general discussion. Edgar H. Evans, Presbyterian layman and industrialist, is president of this unique organization initiated and directed by laymen. The council brings into cooperation citizens, alumni, students, faculties, trustees and administrators interested in the role of religion in higher education. Joseph C. Todd is executive secretary of the organization. The principal speaker at the 1943 conference was Georgia Harkness of Garrett Biblical Institute, whose subject was "Religion in Higher Education and the Peace."

* * *

Churchwomen Favor Feeding Children

The Indiana council of churchwomen in its 14th annual meeting at Elkhart in April realistically faced world needs. From the introductory paragraph of the resolutions adopted the following is quoted: "As Christian women, confronted with the problems of a world at war, contending on the home front with organized evil forces . . . we affirm our belief in a Christian world order founded on the principle of love and voluntary personal sacrifice for the good of all. . . . We recognize in this war a judgment of God showing us, his children, that we must make our social, economic and political relations more Christian."

* * *

Rothenburger Resigns Pastorate

William F. Rothenburger has resigned from the pastorate of the large Third Christian Church of Indianapolis. His resignation will take effect on Sept. 7, the 16th anniversary of his pastorate here. Dr. Rothenburger, who is a former president of the International Convention of Disciples of Christ, will not accept another pastorate but will be available for some preaching and lecturing and will devote considerable time to writing. He came to Indianapolis from a pastorate at Springfield, Ill.

* * *

And So Forth

Dean Chester B. Emerson of Trinity Cathedral, Cleveland, was a principal speaker at the recent 106th annual convention of the Protestant Episcopal diocese of Indianapolis.

First Baptist Church of Indianapolis was host to the 14th annual missionary institute which for three days drew missionary training leaders from Indiana, Illinois, Michigan, Wisconsin, Kentucky and Ohio. The faculty included Mrs. E. E. McClintock of Chicago, Miss Margaret Shannon of New York, James E. Boren of Thailand and Mrs. R. H. Mueller of Cleveland.

Roy L. Smith, editor of the *Christian Advocate*, addressed preachers of the state in a recent lectureship at De Pauw University.

Fred L. Dennis, bishop of the United Brethren Church, was guest speaker at the 91st annual conference of the Evangelical Church at Mishawaka.

Easter saw all attendance records shattered in churches and Sunday schools in Indianapolis, which had 225,000 worshipers, and in many other cities of the state.

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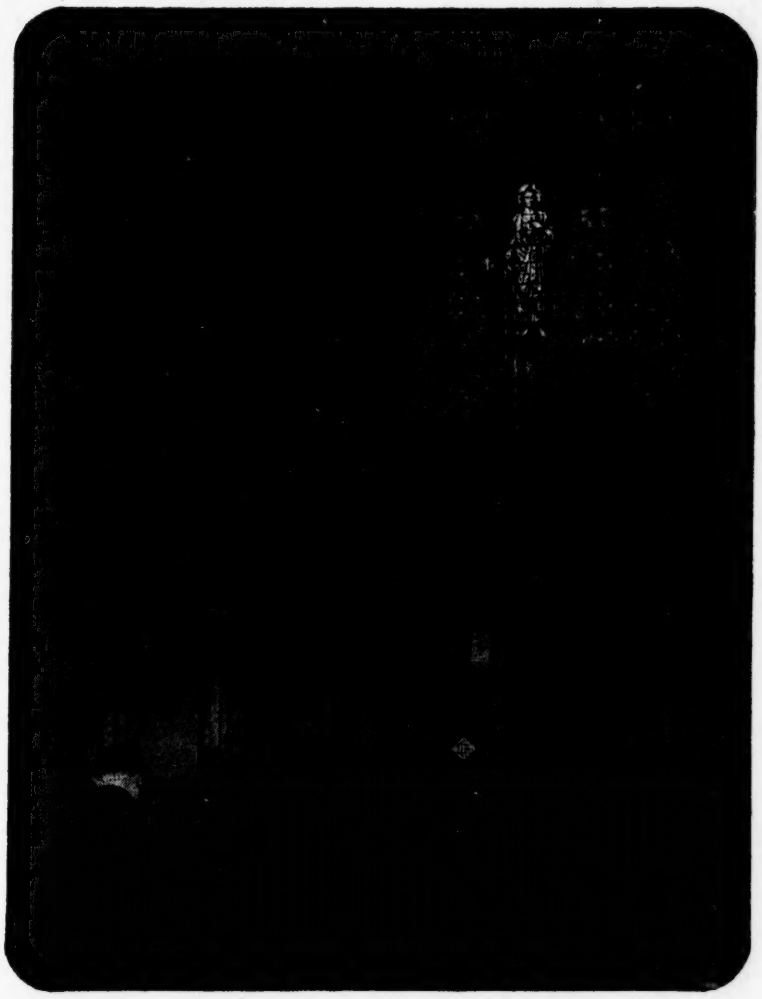

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Britons Increase Foreign Activity

Fourth Year of War Shows No Decline in Mission Gifts—Reinhold Niebuhr Addresses Church Assemblies

(Correspondence from England)

LONDON, April 27.—For all of us who care for the London Missionary Society it is a matter of deep thankfulness that at its April meeting the board announced an increase of £12,000 in its income from the British Isles. In the fourth year of an exacting war it has received a total income from home sources of £197,683. This shows a remarkable steadfastness, which is found indeed in all the societies. The society has suffered in its fields from the successive movements of armies and fleets. China, India, Madagascar, Hongkong, Papua, Nauru, the Gilbert and Ellice islands—all these names are familiar to the friends of the L.M.S. Increased giving at home and underspending abroad produced a balance on the year's work of £20,866, but it is expected that unknown war losses in China, the Pacific and New Guinea will amount to much more than this sum.

* * *

Reinhold Niebuhr To Speak

Your Dr. Reinhold Niebuhr is to speak to the Baptist union assembly next week and to the Congregationalists the week following. He has won for himself a secure place in the Student Christian Movement, and for many years his profound and fearless thinking upon theology has been known to scholars. His Gifford lectures, *The Nature and Destiny of Man*, have been recognized as of timely and far-reaching importance, and all who look upon Oxford 1939 as a landmark will know the part that Dr. Niebuhr took both then and afterwards in the church, community and state movement. But so far, I think, the general body of our people have seldom had the opportunity of hearing him in their assemblies, and they are sure to welcome the chance which will be theirs in these May meetings.

* * *

Canon Raven Writes A Biography

Among recent books of importance is one by Canon Raven on *John Ray, Naturalist: His Life and Works*. Here we have, a reviewer in the *Spectator* has said, "the critical biography and review of the works of the greatest naturalist of the seventeenth century—an account of the blacksmith's son who was admitted to Trinity College, Cambridge, in 1644 and later became ordained in the Church of England—by the professor of divinity at Cambridge today, himself a naturalist. No one but Dr. Raven could have undertaken this most necessary task so well." All Dr. Raven's friends know how by him this book will not be regarded as a diversion from his theological tasks. He has never regarded his studies of natural history as a bypath in his thinking; and I think he will regard this great book as a fitting offering of a professor of divinity to the sacred learning of his own university.

* * *

Beveridge Report is Not To be Pigeonholed

Before Parliament adjourned for the Easter recess, Sir W. Jowitt, the minister without portfolio, was asked for an assurance that there was no intention of pigeonholing the Uthwatt report. The minister protested vigorously against the suggestion that either this report or the Beveridge report was being so treated and put to sleep. The government, he said, wanted to get the Beveridge report through as soon as it could and was proceeding along businesslike and practical lines. That was why they did not favor the creation of a ministry of social security. If this had to be set up, a surgical operation would have to be made in government departments. Blocks of civil servants would have to be taken from their present departments, and the whole business would be delayed. It must be added that the suspicions which have been expressed have not been altogether allayed. Especially upon the Beveridge report there is uneasiness lest the criticism of the report should lead to delay. To take one example: at the Cooperative party's Easter meeting in Edinburgh a demand was expressed for a complete Beveridge scheme of social security. The National Union of Journalists has instructed its representatives to the T.U.C. to agitate for the adoption and application of the Beveridge report "without regard for the financial bogey erected by financial interests anxious to shelve the plan permanently."

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See Dangers of Institutionalism

F.C.S.O. Meets in Montreal to Study Human Problems of New Order—Compulsory Education Coming

(Correspondence from Montreal)

MONTREAL, May 6.—Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, was chief speaker at the Montreal-Ottawa regional conference of the Fellowship for a Christian Social Order, which met in this city last week end. Delegates came from Quebec and eastern Ontario and from as far east as New Brunswick. Defining religion as man's relation to God, politics as man's relation to man, and economics as man's relation to nature, Dr. Fletcher emphasized that Christianity should be interested in all three phases of relationship. He pointed out the dangers of institutionalism in the church as elsewhere, and asserted that it was the duty of the true Christian to repudiate hierarchical authoritarianism in the church, political totalitarianism in the state, and a system of labor controlled by supply and demand in society.

* * *

Fears Shortage Of Labor

Labor leaders, clergymen and a farmer led the group discussions. P. D. MacArthur, president of the Dairymen's Association of Canada and a member of the national selective service board, pointed out the dangers involved in the present shortage of farm labor. "I am fully convinced that unless something is done and that right soon, we are going to have to do without some things within the next 12 months that should otherwise be plentiful," he warned.

* * *

Refugees Welcome In Canada

The conference drafted a petition which it asked the national executive of the F.C.S.O. to forward to the prime minister of Canada, bringing to his attention the plight of European war refugees and requesting that the government of Canada communicate to the committee now meeting in Bermuda its intention to assist refugees to settle here. The petition suggests two lines of action: first, to encourage escape to neutral countries by assisting in the maintenance of refugees there, and second, to aid them to come from those neutral countries to Canada. Other resolutions on farm, labor, education and youth matters were sent to the national executive for consideration and action. One of these asked for adjustment of the present wage and price stabilization program to provide for a national minimum health and efficiency standard of living, the first step in that direction to be the raising of the standard of living in the province of Quebec.

* * *

Quebec May Soon Have Compulsory Education

The bill for compulsory school attendance was given second reading in the

legislative assembly of Quebec on Tuesday, and it now appears that compulsory education will come into being in this province on July 1. It is proposed to provide free tuition in elementary or primary schools, and even in the higher grades no fees will be exacted from indigent persons. In Montreal alone an increase of 7,000 pupils is expected, of which 6,000 will be in the Roman Catholic schools.

* * *

Object to 'Sentimental Slush' At Marriages

John H. Dixon was consecrated and enthroned as bishop of Montreal last Monday with the traditional ceremony of the Church of England. At the 84th session of the synod of the Anglican diocese of Montreal, meeting this week, it was reported that over $86,000 has already been subscribed to a memorial fund for the late Bishop Carlisle. At the synod a protest was voiced by Canon W. H. Davison against the introduction of "sentimental slush" into marriage ceremonies, as instanced in the singing of secular songs such as "O Promise Me."

DeCourcy H. Rayner.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children

Army Chaplain (RKO) *Short feature.* Glimpses of army training for chaplains, with examples of bravery under fire, are *sketchy* as over-all picture. Designed to show that since the U. S. soldier "fights best fully armed, including with religion," the chaplain is an integral part of the armed force. **M, Y**

Cabin in the Sky (MGM) Rex Ingram, "Rochester," Ethel Waters. *Musical* shows Negroes celebrating traditionally via ecstatic revivals, night-club orgies, dreams of the clash of lords of heaven and hell over individual souls. Music excellent, but story and spirit are burlesque of Negro personality, the whole *in poor taste.* **M**

Ladies' Day (RKO) Eddie Albert, Lupe Velez. *Comedy.* Efforts of baseball team and wives to keep distracting bride from erratic pitcher during world series. Nonsense in a scattered story, sometimes rowdy, always *lame.* **M, Y**

Redhead from Manhattan (Col.) *Comedy* of mistaken identity, interesting technically since one actress plays two parts in same scene. *Noisy, obvious* fun. **M**

This Land Is Mine (RKO) Charles Laughton, Una O'Connor, Maureen O'Hara, Walter Slezak. *Drama* of nazi occupation of French town, centering on timid soul who finally rises to grandeur, delivers courtroom oration on rights of man, losing offered chance to save his life. Its theme: resistance is better than collaboration. An *interesting* study in personality far superior to black-and-whiteness of frequent melodramas on similar theme, *convincingly* interpreted. **M, Y**

Vanka (Artkino; Russian dialogue, English titles) *Drama* about Soviet youngsters who join guerrilla band, with slapstick finish. Plot hard to follow, but with *humorous* passages, unique characterizations. **M, Y**

BEST CURRENT FILMS

For Family: Air Force, Bambi, The Great Commandment, Holiday Inn, In Which We Serve, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, The Commandos Strike at Dawn, For Me and My Gal, Gentleman Jim, George Washington Slept Here, The Immortal Sergeant, Journey for Margaret, Keeper of the Flame, Life Begins at 8:30, The Moon Is Down, Moscow Strikes Back, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, The Talk of the Town, Wake Island, Wings and the Woman. 5-26-43

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